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AN INTRODUCTION TO THE ARABIC  
LITERATURE OF THE JEWS.I (*continued*).20. *Alphabetical List of Arabic Names (continued).*\*ג<sup>1</sup>

99 b. גַּבְבָּה (אל) *al-Gábbba*, or *Djábba*? الجابة? "answer" does not answer; Moses b. Ahron apud Zed., p. 219; another Moses wrote the preface to *Ch. Abulafia* נשמת חיים, Salon. 1806.

100. גַּבִּי *al-Djabi*, or *al-Gabi*? (List of subscr.).

101. גַּבִּיר *Djabir*, proper name, Isaia b. Elasar b. Djabir (*Fragment of Mr. Adler*<sup>2</sup>).

102. גַּבִּי? recent.

103. גַּזִּי (אל) *al-Gazi*, a well-known family name.

104. גַּלִּיב, *abu Galib* (subduer) Thabit, an old Karaïte (*Cat. Lugd.*, p. 172, and Pinsker), see also Benjamin Tudel. p. 88, ed. Asher, where "Ūmokhtar" is a mistake, see מכתאר; *abu 'l-Galib* (ibid., II, 28, Zunz); Sheikh Da'ud, called *abu Galib* (*Frag. of Adl.*), Jehuda *abu Galib*, born 1235 (*Ker. Chem.*, IX, 39).

\* During the elaboration of this list of names, I have found some new names, or additions to the printed articles, or which were already composed in the press. In order not to detain or confuse the printer, I have inserted the new names of letters ג with addition of letter ב; a mere asterisk is a reference to the Addenda and Corrigenda, which I shall collect at the end of this §.

<sup>1</sup> The point over ג is put to discern ג (dj) from ג (g).

<sup>2</sup> I denote so briefly the fragments now in the possession of Mr. E. N. Adler, mentioned before.

105. גַּלִּיבִי al-Galibi (List of subscr.).

106. גַּלִּי al-Gali? (l. e., comp. Suj., p. 184<sup>1</sup>).

107. גַּלִּיָּה, perhaps *Djálíjja* (= Clara), daughter of Zkarijja ha-Sofer, and a daughter of Musâfir (both in *Frag. of Adl.*); *Djálíjja*, called כְּרִימָה (Zunz, *Ges. Schr.*, II, 67), a woman with two Arabic names at the same time.

108. גַּמִּיל, the י instead of the vowel *i*, *Djámil* (*Hebr. Bibliogr.*, XIV, 96; *Catal. Bodl.*, p. 1112, Nissim; *Zeitschr. d. D. M. Gesellsch.*, XXIX, 301), *Abraham* (*Sambari*, p. 154). See also גַּמִּילָה N. 126.\*

109. גַּמְעִי Mose b. Samuel b. *Djami*? at Kabus (?), contemporary of Hai Gaon (*JEWISH QUARTERLY REVIEW*, VI, 223). Whether Samuel ibn Djami, author of a supplement to Nathan b. Jechiel's עֵרֶךְ, bears his name from a family, is not yet sufficiently proved, and I must avoid fruitless discussions.

110. גַּנָּם (? *Djanis*), or גַּנִּים *Ganim*? (Harkavy, לְרִי, V, I, p. 124).

111. גַּאסִּי (אֶל) ibn al-*Djasum*? (Rapoport, *Nissim*, n. 29, comp. *Catal. Bodl.*, p. 2067). From جاسم, near Damascus, is derived al-Djasimi (Suj., p. 59). *Djasim* is "corpulent."

112. גַּבִּי or גַּבִּי ibn *Djau* or *Djab* (= son of the grave, or of the pit, F. Lebrecht, in *Zeitschr.*, &c., ed. by Z. Frankel, III, 1846, p. 492).

113. גַּבָּהּ (אֶל)? Jakob de (רִי) "Algaba," the translator of "Amadis de Gaula" (*Die hebr. Übersetz.*, p. 963, to be corrected), is perhaps so called by a *patronym*, or is it an *apocope* of גַּבָּהּ? A copy of that rare book in the Brit. Mus. is catalogued by I. van Straalen (London, 1894), p. 11.

114. גַּבָּי, commonly pronounced *Gabai* (*Zed.*, still occurring in the List of subscr.); but it may have been originally the Arabic *Djubbai*; see the quotations in *Catal. Bodl.*, introd., p. xxxii, n. 28; Abraham גַּבָּאִי apud Salomo Bonfed (*Hebr. Bibliogr.*, XIV, 96) seems to be romanized.

<sup>1</sup> I quote so briefly, *Lib. as-Sejuti* [Sujuti] *de nomin. relat.* (Lubb al-Lubab), ed. P. T. Veth, *Lugd. Bat.* 1842, 4to, Supplement, 1851, 4to.

115. אל־דַּבְּלִי al-*Djabali*; Hebr. הַהַרְרִי, see under טִיב; Salomo b. Josef in Calatajud (1474), MS. de Rossi, apud Zunz, *Zur Gesch.*, p. 521, note c (comp. Wolf, II, p. 301, the same MS.); "Isaac b. Salomo Gablo" (1475, in Palermo, MS. Vat. 341) is therefore either a mistake of the Catalogue, or an Italian transformation of גַּבְלִי; comp. Suj., p. 60, Suppl., p. 49.

גַּבְלִי, see גַּבְלִי.

116. נִיְוָקֶל? Isak, finished 28. Nisan, 1568, at Constantinople, the MS. of הַצִּרְדִּי, belonging to Bittenfeld (identical with Benjakob, p. 512, n. 96?); Moses גַּוְוִקִּל apud Ghirondi, *Toledot*, &c., p. 256, p. 82, is certainly an incorrect spelling of the name, which I cannot verify.

117. נִוְהַר, also נִוְהַר, to express the sound of *i*, *Djauhar* (pearl), name of a woman (Zunz, *Ges. Schr.*, II, 43: "Guhar;" Firkowitz, *Abne Sikk.*, p. 78, n. 205).

118. גִּוְלָאֵן? Salomo ben (*Zeitschr. d. D. M. Ges.*, XLV, p. 295); is not this a name derived from a non-Arabic form of Josef? Jacob *Gozlan* in Marseille, see *Rev. des Ét. Juives*, XIV, 302.

118<sup>b</sup>. גִּוְלִי? Jakob (Conforte, p. 42).

119. דְּגַיְיָנִי *Djajjani*, of "Djajjan" in Spain (Suj., p. 73, and Suppl., p. 62), that is Jaën; Jakob (b. Salomo), in MS. Par. 152<sup>1</sup>, "Aldjiëni," אֶלְגִּיַּנִּי, in the Catalogue, is incorrect; "Giani," in MS. Carmoly 277 (formerly belonging to El. Aschkenasi, Benjacob, *Thes.*, 472, n. 749).

Perhaps גִּיַּאֵן (in the List of subscr.) is an abbreviation of *Djajjani*, where the *Tashdid* (Arabic Dagesh) is compensated by reduplication of the letter י, which is not a peculiarity of the transcription of foreign words, but occurs also in genuine Hebrew words written without points, as everybody knows.

120. גִּיַּאֵת, commonly pronounced *Giat*, is غِيَاث *Gajjath*, Heb. מִשִּׁיעַ, as I have proved by a dream of Isak himself (*Catal. Bodl.*, 2466, to which place I have referred in Add. to p. 1112), and by the *Tashdid* in the *Divan* of Jehuda ha-

Levi; Jacob Loewy (Kohélet, versio ibn Ghijath, 1884, p. 9) has overlooked this passage; Jehuda ibn G., the translator, see *Die hebr. Übersetz.*, p. 912.

121. גִּיד *Gidj*? (List of subscr.).

122. גִּיד (جيد *Djajjid*), abu'l; "Abulgid," Benjamin, p. 10, apud Zunz, *Ges. Schr.*, II, 28. Unfortunately there is no index of persons in Asher's edition of Benjamin where I cannot find that name; and the identification with "Abuget" apud Königshoven makes me suspect some error in the whole article.

123. גִּלְבִּי, גִּלְבִּי and גִּלְבִּי, *Djelebi*, *Tschelebi*, a Turkish title of honour (S. Frumkin, *Eben Schemuel*, p. 42; *Catal. Bodl.*, pp. 1158, 2912; *Catal. Lugd.*, p. 141; Zunz, *Lit.*, p. 519, n. 71; *Zeitschr. d. D. M. Ges.*, XLV, p. 295); comp. גִּלְבִּי.\*

124. גִּרְבִּי? (also גִּרְבִּי) (List of subscr.); the Arab. جربى is pronounced with different vowels. A place Djurba is in the Maghreb (Suj., p. 62, Suppl., p. 51); the *yod*, perhaps, does not express the vowel *i*, but the sound of the *ג*?

125. גִּלִּל *Djalil*, Josef, Moses, Samuel (Zunz, *Lit.*, p. 551: "Gelil").

126. גַּמְלִיָּה and גַּמְלִיָּה, *Djamila* (handsome), name of a woman (Maimonides, *Peer ha-Dor*, 211; not quoted by Zunz, *Ges. Schr.*, II, 43; MS. Mun. 289, a geomantic casting lots upon her marriage); "Jamilla" (*Revue des Études Juives*, XVI, 192, note l. 1).\*

127. גַּנְאָה *Djana'h* (ibn), "the winged" (comp. الجناحي, apud Suj., p. 67, Suppl., p. 57), probably at first a by-name of Jona (the dove) (*Catal. Bodl.*, p. 1415); it became a family name. We find Musa, or Moses ben 'ג (Neub., *Catal.*, n. 1209, col. 409, under the Hebr. and Arab. name); Sa'id b. 'ג, in a MS. Halberstam (I have neglected to note the number); and perhaps Josef b. Serachja b. Josef גַּנְאָה (?), MS. Vat. 21, (A. 1405, not 1345), if it is not an abbreviated eulogy.

[גַּנְרָה, אבו in Montalban, apud Wolf, I, n. 14, Schlesinger, *Einleit. zu Ikkarim*, is corrected אבונגודה (En Bon-goda = Jehuda) by Is. Loeb, Josef Haccohen, &c., p. 73.]

128. גנון, Zedner, p. 766 (83, 264) "Ganun," cf. Ghirondi, Toled., p. 228, n. 17; and List of subscr. I do not know whether ג' is a proper name of the father of Mas'ud (s. this art.). I would rather believe ibn ג' to be a family name, and derived from جَنُون, perhaps a by-name, "son of the *genii*?"

נפיר, see עכר אלנפיר.

129. גרבא (List of subscr.), see above, s. v. גירבי.

129<sup>b</sup>. ג'רמון (*Djarmun*), "Jarmon," Cazés, p. 347, Garmon, Zedner, p. 264.

129<sup>c</sup>. ג'רסי (אל)? Meoded b. Schalom, copyist of MS. Bodl., Neub. 2489; perhaps *al-Djarasi*, Suj., p. 63.

## ד

דאבי, see דאבי.

130. דא'וד (אל), at Leon, A. 1053, see *Rev. des Ét. Juives*, IV, 327, "the lion" (Kamus)?

131. דא'וד *Da'ūd*, the Arabic form of the biblical David. We meet with an old astrologer named abu Da'ūd (*Casiri*, I, 408; Zunz, *Ges. Schr.*, II, 21). Abraham ben David, the famous author of ס' הקבלה (1161), and the work entitled "The high religion (or creed)" in Arabic language, is spelt by mistake, in the work of Chisdai Crescas, בן דיאור, hence the corruption *ben Dior* or *Dawor*, apud Gedalja ibn Ja'hja (f. 42, ed. Ven., 31 b, ed. Amst.), and in recent sources. His contemporary, the apostate Johannes Hispalensis or Hispanensis, a celebrated translator of Arabic works (*Die hebr. Übersetz.*, p. 981), is called in some MSS. *Abendeuth* or *Abendehut*, which I have explained by "ibn Da'ud"; but I do not believe that there existed a *family* of this name<sup>1</sup>. דא'וד (פ' דא'וד) (p. 50) seems to be some error; דא'וד (פ' דא'וד) in השרון, III, 30; "fils de David," MS. Paris, 403.\*

<sup>1</sup> See *Die hebr. Übersetz.*, p. 672, n. 136. I found lately that Gedalja ibn Ja'hja (l. c.) pretends to have discovered in the ס' יסוד עולם (by Isak Israeli) that Abraham belonged to a *family* "ibn Da'ud." Not a word of it appears in the perfect ed. Berlin, IV, 18, f. 35; but Gedalja is known as a careless scribbler.

132. דאודי *Da'udi*, a family name derived from Da'ud, and very probably, in the only instance I have noted, designating a descendant of the king David. We read in the ס' הקבלה of the just mentioned Abraham b. David (ed. 1514, and ed. Neubauer, *Mediaeval J. Chron.*, I, p. 67, l. 10 from bottom) that a descendant of the "Head of the exile" Chiskijja, named אלדאודי בן חייא, died in Castilia, A. 914 (11154), and after him there remained no well-known man in Spain who was (a descendant) of the house of David." The ed. Amst., 1711, f. 41, ll. 5, 4 from bottom, has אל דאודי (El-Diori, apud Wolf, II, p. 801); Gedalja ibn Jahja (ed. Ven., f. 42 b, ed. Amst., f. 32 a, not b) gives only ר' חייא אלדאוד (Eldior, apud Wolf, II, p. 282). Chijja composed some hymns (Landshuth, *Ammade*, p. 64; Zunz, *Lit.*, p. 218). In the note upon this very doubtful descendency compiled by Zunz (*Benjamin of Tudela*, II, pp. 6-9), the remark of Abraham could have been quoted as a testimony against the Spanish later claimant of the imaginary nobility. Apud Suj., p. 102 (Suppl. 93), الدأودي designates an adherent to the doctrines of Da'ud al-Ispahani.

133. דאנה, אבן דאנה, composed "Abendana" (Zedner); see also דנא.

דנאן, see דאנאן.

134. דנאן or דנאן *Danun, Danon* (ibn), family name, seems different from דנאן, like חסאן from חסאן (or חסן), and תבאן from תבאן. We mention, for instance, Abraham, a correspondent of the *Revue des Études Juives* (1895, see XXX, p. 93); Josef b. Jacob, who wrote שלישה שריגים, MS. Lotze 1695 (A. 1659), probably the editor of Chisk. de Silva, A. 1692 (Wolf, III, p. 403, n. 902c); Josef Mazliach b. Schneor, editor of Cantic. Salom., with Targum and Spanish translation, at Venice (1737? the chronostichon gives 1717, but seems erroneous); Meir, editor of a work of Chajjim Algasi (1717, Wolf, l. c., p. 670, n. 1375 b); Mose b. Josef, author of the fifteenth century (*Die hebr. Übersetz.*, p. 922); Serachja, a correspondent of Isak Alchadib, if we may rely on Carmoly (*Lit.-Bl. d. Or.*, XI, 256, 270).

We ask whether the curious "Dick Bendaron" (in the *Ausland*, 1843, p. 286) is not to be read Bendanon?

135. מֵיר דָּבִי (אל), Meir ibn al-Dabi (*Catal. Bodl.*, p. 1690), perhaps originally מֵיר דָּבִי (Suj., p. 100).

136. דָּו נֹאֵם, the name of the half-legendary king of Yemen, is really an appellative, and properly does not enter the sphere of names which are the subject of our inquisition.

137. אַבְרָהָם בִּן יִשָּׁק (אל), Abraham b. Isak ibn al-D . . . ? (*Abne Sikkaron*, ed. Luzz., p. 58, n. 58). I do not venture to transcribe this strange name.

138. דָּוִיד (less correct דָּוִידִי, דָּוִידִי\* to express the diphthong), *Duweik*, a diminutive of Dawik (*Catal. MSS. arab. Lugd. Bat.*, III, 59, comp. *Hebr. Bibliogr.*, V, 143). Zedner, p. 211: "Dueic." Carmoly (*Lit.-Bl. d. Or.*, I, 355) gives דָּוִידִי, as I suppose by mere conjecture, if the vowel-points are not added by Fürst.

139. דָּוִלָה *Daula* (state), appears only in composed titles of honour; see under סָדִיר and עֶבֶר.

140. דֹּנְדֹן ? *Dundun* or *Dondon*, Isak b. Moses, a correspondent of Tam ibn Ja'hja (Wolf, III, p. 605, n. 1241 b; Asulai, I, f. 51, n. 301; דֹּן דֹּן). I am not sure about the Arabic origin of this name.

141. דֹּנָשׁ, fully דֹּנָשׁ בֶּן נָשׁ, *Dunasch*, translated into Hebrew דָּו נָשׁ, also נָשׁ בֶּן דָּו (*Hebr. Bibliogr.*, XX, 21), is the Arabic دو ناس *Dsu-nas* (lord of men, *Catal. Bodl.*, p. 987, and Add.). We find also נָשׁ בֶּן דָּו (Resp. of J. ibn Megas, n. 49, probably in Spain; Mr. Halberstam quotes Maimonides מִקְוֵאוֹת, IV, 4), and דֹּנָשׁ בֶּן יְהוּדָה (Zunz, *Lit.*, *Nachtrag*, p. 41; my notice in Kobak's *Ginse Nist.*, III, 199, which is to be substituted for "Jesch. VIII" in *Hebr. Bibliogr.*, XX, 21, note 2); דֹּנָשׁ בֶּן יֵשַׁע (Zunz, *Lit.*, 484), and דָּו בֶּן אַבְרָהָם, a contemporary of Jehuda ha-Levi (Luzzatto, *Virgo*, p. 20). The name seems to disappear at the end of the twelfth century.

142. דִּוָּאן (the double ו to express the consonant, originally דִּוָּאן) *Diwan* or *Divan* (Zedner); recent family name.



דַּיָּאן (List of subscr.), instead of דַּיָּאן.

143. דַּיָּאן *Dajjān* (Dayān), originally the Hebrew דָּן (the judge), written with two י to express the dagesh, but composed with the Arabic article *al*, אַלדַּיָּאן, and connected with *ibn*, becomes a family name, *ibn al-Dajjan* (אַלדַּיָּאן, see the quotations in my *Catal. of Hamb.*, p. 29, note 2, of *Berlin*, p. 123 K, n. 7, and *Hebr. Bibliogr.*, XX, 108)<sup>1</sup>; hence "Abnadayan" (*Die hebr. Übersetz.*, p. 879, n. 178).

144. דַּייסוס (*Deisus?*), Samuel ibn, sixteenth century (*Catal. Bodl.*, p. 3339, n. 9171). I cannot explain, nor with surety pronounce, that name.

145. דַּלָּאֵל *Dalal*, daughter of Josef (Fragm. of Mr. Adler).

146. דַּלָּאֵסִי (אַל) *Dala'si*, of Dala's, a town in Egypt (Suj., p. 109); Sa'īd b. Josef (Harkavy, זכרון, V, I, p. 216).

146<sup>b</sup>. דַּסְמָאֲרִי (אַל) *Dsimari* (from Dsimar in Yemen, Suj., p. 111), not "Dhamari" (Kohut, *Light of Shade*, p. 12, and "Abu Manzur al-Dhamari").

146<sup>c</sup>. דַּמְוִהִי (אַל) ? from a place (in Egypt), Moses, Conforte, 36<sup>b</sup>, 37<sup>b</sup>, 41<sup>b</sup>; Sambari, p. 120 (where also the family), 160.\*

147. דַּסְמָאֲרִי (אַל) *al-Dsamarmari* ? probably from a place in Yemen, Sa'īd (*MS. Berlin*, 1205 F, *Cat.*, *Abth.* 2, p. v, "Berichtigungen," l. 3 is very badly corrected in the press<sup>2</sup>).

148. דַּנָּא, composed with דָּאן, is the origin of the recent Spanish name *Abendanu* (*Sabbat.-Bl.*, 1844, p. 192).

149. דַּנָּאן or דָּנָן *Danan* or *Dannan* ? a family of learned men in Africa; see *Hebr. Bibliogr.*, XVI, 60, *Catal. of MSS. Berlin*, p. 33; comp. supra דָּאָנָן<sup>3</sup>.

150. דַּרְאָהִים (אַבן), see אַבְרָהָם.

150<sup>b</sup>. דַּרְעַּ Ja'ir אַבְדִּירַע ap. Sambari, p. 156.

150<sup>c</sup>. דַּרְעִי (אַל) *Dar'i*, from Dar'a (Maghreb, see Suj., p. 154), Moses, a Karaite poet, whom Pinsker and his

<sup>1</sup> Against the conjectures of Grätz (*Gesch.*, VI, p. 464) see below, under הגר and מחזקו. See also under פרו and אלכל.

<sup>2</sup> It ought to be thus: "S. 128.—Z. 8. v. u. דַּסְמָאֲרִי siehe S. 8<sup>b</sup> und 26."

<sup>3</sup> דַּנִּינוֹ *Danino* (Donnino?), apud Wolf, III, p. 828, n. 1688<sup>c</sup> (Nehemia), does not seem to be an Arabic name.

uncritical copier have placed some centuries before his existence; I have proved that he lived about 1200 (Geiger, *Zeitschr.*, IX, 172, and *Zeitschr. D. M. G.*, XXV, 502); Suj., p. 154.\*

## ה

151. הב (or האב ?), in the composition *Aboab*, see § 10, p. 618.

151<sup>b</sup>. אל (אל) *al-Hâ'il* (the terrible ?); Harun ben al-H., an Arabic philologue about 900, was a born Jew (whose Hebrew proper name was probably Ahron); *Fihrist*, p. 75, t. II, p. 39, where is to be added H. Kh. IV, 246, who reads אל (not corrected VII, 801); Flugel, *Gramm. Schulen.*, p. 168; Hammer, *Lit.*, IV, 396 n. 2536 gives الحيك and other inexact statements.

152. האני (?), the great-grandfather of the astrologer Sahl b. Bischr (*Die hebr. Übersetz.*, p. 603). Ahlwardt (*Catal. of the Arab. MSS.*, V, 279, n. 5883) transcribes the name *Handâ*; Suter, mistaking the passage in the *Fihrist*, traduces it (p. 28) so that Sahl "when a Jew" [but he never was converted] was called *Haja*, another reading of the dubious name<sup>1</sup>.

153. אבו האשם *abu Haschim*, a by-name of the son of *abu Ali* (properly al-Djubbal), transferred to a Karaitic teacher (*Catal. MSS. Lugd.*, p. 170, &c., see supra, § 12, p. 626). Firkowitsch, in his notes to Gottlob, pp. 145 and 188 (erroneously 198), creates out of this by-name a real son *השם* (*sic*); see below, under הסן.

154. הבה אללה is the correct spelling of *Hibat* (or Hibet) *Allah* (gift of God), which I found in one of the fragments of Mr. E. N. Adler; d'Herbelot (II, 827, of the German ed.) compares the Persian *Jezdan Bakhscha*, the Turkish *Tagri berdi*, but he forgot the Hebrew original נתנאל, also translated: Theodoros, Deodatus, Dieudonné, see d'Herbelot, II,

<sup>1</sup> I consider the name האני in Arabic sources as accusative of האי.—האבל (Jehuda Hadasi) is not the Arabic האבל (Abel), as Geiger once (*Zeitschr.*, II, 99) proposed.—אבן האריה, which I found (A. 1867) in MS. 12 of the late A. Asher, is not Arabic.

694, who speaks of three celebrated physicians of different religions, the Christian ibn al-Talmids, and the Jewish renegade ibn Malkan<sup>1</sup>, the third is probably H. ben al-Husein (Wüstenfeld, *Aerzte*, § 164), mentioned by Abulfaradj, and occasionally by Wolf, III, p. 230, n. 546 b, where the name of the renegade is badly transcribed *היבטאולה* and *מלכא*, instead of *מלכאן*, who is identical with *אבולברכר* (correctly *אבו אלברכאת*), apud Wolf, III, 5, n. 15.

But there existed a faithful Jew and physician, Hibat Allah ibn Djami, known by his speaking the Arabic very purely, and of whom we shall relate more in the second part of this introduction. Zunz, in his notes to Benjamin of Tudela (II, p. 253), says, in his cautious manner, "perhaps this is the R. NATANEL mentioned by R. Benjamin" (p. 148, Engl.), and Grätz (*Gesch.*, VI, 307) makes Natanel a *Nagid*. I shall not enter on the question recently discussed about the bearers of this Egyptian title. Our Hibat Allah is called "Shams al-Rijâsa" (the sun of the captainship), which might be referred to his being *ראש ישיבה*, the identity with the Nathanel of Benjamin being adopted. But I cannot abstain from mentioning some further problematic identifications, which are partly to be examined with respect to the forms of the respective names.\*

Maimonides addressed his "Letter of (to) Yemen," of which we do not possess the Arabic original, but not less than three old Hebrew translations (*Die hebr. Übersetz.*, p. 929). According to Nachum's version, the name is Jakob b. Natanel "ben al-Fajjumi." To the word *ben* I have put (*Catal. Bodl.*, p. 1911) a sign of interrogation, which Dr. Gottheil (*Festschrift Steinschneider*, p. 142) judges simply to be "out of place." In the translation of Samuel ibn Tibbon we find *בן פיומי*; I regret to be unaware of the reading in Abraham ibn Chisdai's unedited translation (MS. Munich, 57 and 315). This form of a name is not usual, although not quite without

<sup>1</sup> Alb. Haller, *Bibliotheca pract.*, I, 415 (comp. *Bibl. Botan.*, I, 410), quoting d'Herbelot, corrupts the name into *Mekran*. He was called Au'had Zamanihi, an imitation of which is *יחיד חרור* (*J. Q. R.*, VIII, 554, l. 10).

analogy; it would be more regular if *ben* were cancelled, or the name of the father of Natanel supplied after *ben*. I have suggested (*Catal. Bodl.*, p. 1912) that Jakob could be the son of the Egyptian Natanel<sup>1</sup>. Dr. Gottheil (l.c.) gives a notice of his Arabic MS. containing a philosophical work, **בְּסַתָּן אֱלֵעָקוּל** (*Garden of the Intellects*, plural), by Natanel **בִּירְב פִּיּוּמִי**, which he translates without hesitation "ben al-Fajjumi." Here a sign of interrogation would not suffice; the Hebrew epigraph is certainly incorrect; the translation offers the difficulty just discussed. Dr. Gottheil has "no doubt" that this Natanel is the father of Jakob, to whom Maimonides addressed his Letter of Yemen. His principal arguments are two: Natanel does not mention Maimonides, and he speaks of Solomon ha-Katan [Gabirol] and Jehuda ha-Levi as living "in *his* time," **פִּי הַזֶּה אֱלֹמָאן**. This argument is incorrect and irrelevant; the text says "in *this* time," which is not precisely that of the author, even if the asserted identification be true; "this time" might include two centuries. If Dr. Gottheil's identification can be confirmed, I shall give up mine, for reasons which would lead too far from our subject.

The name of the father of Natanel is nowhere mentioned. The father of Hibat Allah is called *Zein* (ibn abi O'seibia, II, 112), which certainly was not his Hebrew name. Is he really the Nathanel *ben Moses ha-Levi* mentioned by Mr. E. N. Adler? (*Monatsschr.*, 1891, p. 425; see also D. Kaufmann, *ibid.*, pp. 463, 503)<sup>2</sup>.

155. **הַנֶּר**? An old grammarian, David ha-Dajjan, is called **בֶּן הַנֶּר**, which Wolf (I, p. 296, n. 484) translates "*filius proselitae*." This form of denomination is scarcely admissible; it is more probable to suppose a family name, and

<sup>1</sup> Another is Jakob b. Natanel *Kohen*, the traveller in Palestine; *Hebr. Bibliogr.*, XVI, 107; *Jüd. Schriften über Palaestina*, in **ירושלים**, ed. by Luncz, vol. II, separ. ed., p. 15, n. 13.

<sup>2</sup> I may occasionally correct a *lapsus calami* which occurred in the course of that discussion. Maimonides was *not* the physician of Saladin (*J. Q. R.*, IX, 165).

indeed Fürst found elsewhere David ibn הַגֵּר, which he writes הֶגֶר, and spells "Hâgr"<sup>1</sup>, substituting even הַאֲגֵר (*Lit.-Bl. d. Or.*, X, 203), without evidence of this Arabic name; he compares the name מִהַאֲגֵר, without identifying these different names. (The expression "combinaretur," in *Catal. Bodl.*, p. 1809, l. 11 from bottom, was not quite exact, and we shall see its consequences.) Bacher (*Die jüd. Lit.*, II, 182) gives "Ibn Hagar" and (p. 232) Hağar (= Hadjar). I have not found as yet a Muslim "ibn هجر," but, for instance, abu Ishak Ibrahim ibn حجر at Toledo (Casiri, I, 96, n. 14). Grätz, in his note (VI, 464, without mentioning Fürst, see *Hebr. Bibliogr.*, V, 31, XIII, 41), is not satisfied by emending twice the name הַגֵּר in מִהַאֲגֵר (see these names below), but even the name David ben אֶלְרִיִן is wanting, as he asserts, a supplement מִהַגֵּר (*sic*). I protest emphatically against this way of combination.

156. הֶדְסִי, the by-name of the old Karaïte, Jehuda b. Elia, is not yet explained, and its pronunciation not settled. We do not know whether the ה is the Hebrew article, and if not, whether הֶדְסִי is Arabic or Hebrew; certainly the former explanation, "of Edessa," and the transcription *Hedessi* is justly rejected (*Hebr. Bibliogr.*, V, 51).

156 b. אֶל־הִיתִי (אל) *al-Hiti* (of Hît, on the Euphrates, *Suj.*, p. 281), Pinsker, *App.*, p. 64, Man'sur; David.\*

[בן אל הֶלְנִי, in a MS. of Paris, is a fiction; see above, § 12, p. 629.]

157. אֶל־הֶנְאֵר (אל) ? I neglected to note the source.

158. הֶנֶר (*Hind* ?) father or mother ? (*Hebr. Bibliogr.*, XX, 108) of חֶסֶן (1155-6, Hark., *Meassef N.*, p. 181, l. penult.).

159. הָרֹן *Harun*, the Arabic form of Ahron, see § 11, p. 622, and הָאֲרֹן, p. 239, and קִינְבֹרִי.

160. אֶל־הַרְוִנִי (*al-Haruni*), the Ahronide, the same as בֹּהֵן, instead of Kohen. It is probable that the name אַהֲרֹנִי, which the Karaïtes gave to Moses Gikatilia, making him a Karaïte, is an imitation of Haruni.

<sup>1</sup> The *spiritus asper* supposes ה, not הֶ.

## 7

161. ואיץ (Wolf, IV, p. 760, n. 71 g), ואיס *Vaës* (Zunz, *Zur Gesch.*, p. 96, Zedner), more incorrect is ואעיץ (Pref. to *Misch-nijjot*, ed. 1606, apud Wolf, IV, p. 328, "Vayaes!"); probably Spanish, from the Arabic ואעז (*Wá'itz* or *Wá'iz*, preacher). It is well known that in Arabic MSS. written in Hebrew characters, especially of the Magreb, there is the letter ב rendered by ז (*Hebr. Bibliogr.*, X, 111).\*

162. ואל(ואל)? perhaps وال *Wali* (prefect)? al-Wal[i?]. b. Salomo b. al-Wal, &c., is the name of the copyist of MS. Berlin, 338, Oct., piece 2 (*Catal.*, 2. *Abth.*, p. 71). I do not know a composition of *Wal* with another word, of which the name with the article could be an abbreviated one, like al-Badr, or al-Sadid, instead of Badr al-Din, Sadid al-Daula.

163. ואלנסי *Valensi* (of Valentia), see above באלנסי (not "Balensi," *Monatsschrift*, 1896-7, p. 480, l. 2).

164. ואל(ואל)ווריש, apud Berliner (*Ein Gang*, &c., p. 33, n. 60, "Don Salmon"), is probably a different spelling of וריס, the origin of the Spanish *Alguadez* (see Meir, *Catal. Bodl.*, p. 1691).

164 b. ואן *Wadsan*? (List of subscr.).

165. ואליר *Walid* (abu 'l-), see § 12, p. 629. ואליר (List of subscr.) is perhaps *Walid*?

166. ואלירה *Walida*, is the female derivation of *Walid*, whose diminutive is perhaps ויליירה *Veleida* (*Hebr. Bibliogr.*, XXI, 75) = *Vuleida*?

167. ואקאר *Wakkar* (ibn), an old Spanish family, see *Die hebr. Übersetz.*, pp. 598, 746; Jehuda b. Isak, apud Grätz, *Gesch.*, VII, 291; "Abenacar," apud Kayserling, *Gesch.*, I, 145; ואקאר בן ואקאר in the Resp. of Jehuda ben Ascher, which I have long ago corrected ואקאר.\*

167 b. וארזאני *Warzalani*? Abraham ורזאני, apud Mordechai b. Nisan, *Dod. Mord.*, cap. ix, f. 115, l. 6 from bottom, ed. Trigl., who, including the Hebrew article,<sup>1</sup> transcribes *Hurzulani*, ed. Wien, f. 11 b. The preferable reading apud

Simcha Is. Luzki, f. 21 b, l. 14, is probably identical with וורזלני, from *Warzalan* in the province of Bagdad (Suj., p. 274).

168. וַשְׁפֹּן (*Waschfun* ? *Waspon* ?), Chajjim b. David wrote (1446) MS. Fischl, 41<sup>1</sup>, <sup>2</sup>; Samuel b. Moses W., see *Die hebr. Übersetz.*, p. 542, n. 314.

168<sup>b</sup>. וַשְׁכִּי, *Waschki* (from *Waschk*, Sujuti, p. 275), Bassam b. Scham'un, fifth cent. (Makkari, II, 355, not in Gayangos, I, 161).

# ז

169. זַגּוּרָה (*Catal. Bodl.*, p. 1810, comp. זַגּוּרָה *Zagura*)<sup>1</sup>, name of a town in Roumania (*Hebr. Bibliogr.*, III, 108; *Magazin*, &c., III, 45, not זַגּוּרָה as in the *Revue des Études Juives*, X, 106).

170. זַרִּיק, a late Arabic form for זֶרֶה, probably to be pronounced *Zarik* (*Catal. Bodl.*, p. 2509; *Hebr. Bibliogr.*, IX, 79, XIV, 82).

171. זַבָּרָה *Zabara*, perhaps originally the name of a place, but already in the twelfth century "ibn Z." is a family name. Josef lived about 1200; later we find Jehuda, Josef b. Benveniste (corrupted זֶבֶנְנִי in זֶבֶנְנִי, p. 175, see the preface of S. Sachs to יִין לִבְנֵן, Paris, 1866, f. 3); Moses, the author of מִלְאכֶת הַסּוּפֵר (*Hebr. Bibliogr.*, X, 99), is perhaps the copyist Moses b. Jakob (Delitzsch, Pref. to the B. of Chronicles, ed. 1878, p. vii), and certainly the "young scribe" mentioned by J. ibn Chabib in a Responsum against Abr. Treves MS.; see also Benjacob, *Thesaurus*, p. 331, n. 1275.

172. זְהֵרָה (or זְהֵרָה), a female name; see under בִּרְרָה.

173. זְהִירָה (written זְהִירָה) *Zahira*, and זְהִירֵן *Zahrin*, names of women (Zunz, *Ges. Schr.*, II, 44 "Sahera").

[זֶבֶנְנִי, corrupted, see זַבָּרָה.]

174. זֶאֻק (אל) *Salomo ibn al-Zauk* (or *Zuk*), copyist 1473 (Carmoly, *Dibre ha-Jamim*, &c., p. 14; Kayserling, *Gesch.*, II, 69).

<sup>1</sup> I transcribe the supposed Arabic *zain* by z.

175. זוראפה, better זוראפה, and without the vowel letter זוראפה, *Zurāfa* (Giraff); inexact is זאראפה; Saadia b. David in the sixteenth century, see *Hebr. Bibliogr.*, I, 21; Saadia, at the end of the eighteenth century, see *Catal. Bodl.*, p. 1516 (sub Josef b. Nehorai); בני זוראפה (Resp. Isak b. Scheschet, end of n. 61).

176. זיאת, זיאת *Zajjat* (oilman), abu Sa'ad al-Z. ben Khalil סיד אלכל, 1155-6 (*Harkavy, Meassef N.*, p. 182). Isak, *Catal. Bodl.*, p. 1153. The same seems to be Schemtob "*Zayyit*" זיית (*Rev. Ét. J. XIV*, 72).

176<sup>b</sup>. זינ? abu' l' זינ possessed MS. Bodl., Neub. 2519.

177. זיזא? *Ziza*? (quickness?), a very strange proper name in Toledo (אבני זכרון, n. 61), also the grandfather of Jehuda b Salomo Kohen, early in the thirteenth century; Moses ibn Ziza (*Revue des Études Juives*, V, 49, n. 4; Sambari, p. 156).

178. זין *Zein*, commonly combined with אלרין (ornament of the religion), also אלזין, see under N. 154, p. 522, זיין *Zwin*, apud Zedner, p. 787.

179. זיתון *Zeitun* (olives, Cazés, p. 355), Schalom b. Saadia (Wolf, III, p. 1014, n. 1936 b, badly זיחן; Zunz, *Zur Gesch.*, p. 522), Elazar b. Salomo (MS. Lyon, n. 9, in Neubauer's Report, *Arch. des Miss. scient.*, p. 505).

179<sup>b</sup>. זכי? the physician בר זכי ap. Sambari, p. 158, omitted in the Index II, p. xxviii, perhaps זכרי??

180. זכרי *Zakari*, abbreviation of זכריה <sup>1</sup> (*Hebr. Bibliogr.*, XVI, 34, 136, see also § 11, n. 9, p. 625); ibn Zakari may be a family name (Kobak, *Jeschurun*, IX, Beilage, p. 1), but is not *ben Zicri* (Zedner, p. 91). Mordechai b. זכרי in Resp. חוט המשלש, n. 18, seems to be a printer's error, if it is not an Italian form.

181. זלמאטי *Zalmati*? patronym.? *Catal. Bodl.*, p. 3035 n. 9140, *Magazin*, &c., III, 51; comp. זרמאטי and זרמאטה (List of subscr.).

182. זמור *Zimour* (Cazés, p. 355).

<sup>1</sup> Comp. Freytag, II, 245.



183. זמרה (ibn abi), family name, commonly pronounced *Zimra* or *Simra*, being considered as Hebrew (*Catal.*, p. 888 and Add.; comp. my *Polem. Lit.*, p. 131; Zunz, *Zur Gesch.*, p. 424; *Lit.*, p. 528); Josef b. Jakob (Wolf, III, p. 404, n. 902 c) is a confusion (see *Catal. Bodl.*, p. 2282); Mandil abu זמרה (M. Sachs, *Relig. Poesie*, &c., p. 258, comp. sub מנריל); Moses b. Jehuda ben abi זמרא (1517, MS. Leeuwarden, 2 a, according to Neubauer). I found also זמירה and זמירו (a Romance form?), see List of subscr.

184. זנרדן, see under בליף.

185. זרדיל? *Zardjil*? Moses b. Zardjil (Resp. of Jehuda b. Ascher, f. 61).

186. זרזאל (אל), Moses (Resp. of Ascher b. Jechiel, n. 86<sup>15</sup>) is perhaps זרזאל *Zarzal* (*Monatsschrift*, 1884, p. 478).

## ה

187. חני, חאני is not a proper name, but = Arab. 'Hadji', that is, a man who has performed the duty of the pilgrimage to Mekka (Harkavy, *Altjüd. Denkmäler*, &c., p. 212; comp. מקום החונה in Juchasin, ed. Krakau, f. 135 b; the passage is not to be found in ed. London, p. 233). This title occurs specially with the Karaïtes; and it seems that they gave likewise the name "Jeruschalmi" and קודשי (the Arab. *kudsi*) to those who made the pilgrimage to Jerusalem. I have compared (*Hebr. Bibliogr.*, XX, 121) the name Jakob החונג of Jerusalem, whose much discussed personality would lead us too far from the present subject, and I will only mention אלמקדיסי (*al-Makdisi*, not al-Mokaddesi, see מקדסי), probably a Karaïtic commentator of the Pentateuch, whom Poznański (*Revue des Études Juives*, XXXIII, 216) would identify with the translator Tobia b. Mose,—for this conjecture we must expect more conclusive arguments.

We have here again a striking instance of the connexion of our inquiries with the history of literature, and even of religious customs; the designation of a "pilgrim" leading

<sup>1</sup> I transcribe ה, if it is the Arabic ه, by 'H with the *spiritus asper*.

to the supposition that the man so called is probably a Karaïte.

188. הַנִּזְי, הַמִּזְי (Jakob b. Jehuda, 1554, *Kerem Chemed*, VIII, 104) '*Hadjiz?* (intercessor?). This form is wanting in Freytag, and הַמִּזְי (*injustus*) is improbable. Dozy, I, 254 has only حاجز garde.

188<sup>b</sup>. הַדִּיר '*Hadir*, the verb has different meanings, among which: *crassus fuit*; Samuel, Sambari, p. 158.

189. (אֵל)הַחַיִּיךְ (Usiel and Isak b. David, 1792, see בֵּית יַעֲקֹב of Abraham b. Jechiel, printed in Livorno; Usiel לְהַחַיֵּךְ, with aphaeresis of א, Zedner, p. 824, "Elhaik," apud Cazés, p. 345) seems *al-'Hâik*, the partic. (*superbe incedens*, apud Freytag); but then the double *yod* is not explained. *Al-'Hajjâk* (the weaver) would require אַלְחַיִּיךְ, or by expressing the double consonant אַלְחַיִּיךְ. The Hebrew spelling of modern Arabic names is so irregular, and the sense is not to be judged according to our dictionaries, so that I do not venture to decide.

189<sup>b</sup>. (אֵל)הַחַמִּי? two persons, ap. Sambari, p. 158, comp. p. 199; in the Index, pp. xxi, xxxi אַלְהַחַמִּי; Conforte, p. 36<sup>b</sup>, אַלְהַחַמִּי; see also חַמִּי.\*

190. הַחַתִּם '*Hatim* (judge), an old name; abu 'Hatim, see רַחֲבִי.

191. חַבִּיב '*Habib* (loved, beloved), proper name (not used in recent Hebrew) = Hebrew אַהֲבִיב, also translated אוֹהֵב (friend); ibn 'Habib is a frequent family name.—Is *Chabif* (Zedner, p. 172) an inexact pronunciation of '*Habib*?

[חַבִּיבִים, see חַבִּיבִים.]

192. הַחַדְדַּדְי *Hadjdjadj*, an old proper name, which occurs among the subscribers (1848), Cazés (p. 347) transcribes it *Hagége*, according to the present pronunciation. *Abu 'l-Hadjdjadj* is a by-name of Josef, see § 12, p. 627, n. 11.

193. חַדָּד ("Chadad," Zedner, p. 172); in *Haji Khalfa*, VII, 1078, I find only the intensive form '*Haddâd*, probably *faber ferrarius* and not *carceris custos* (both in Freytag, I, 351).

194. חַדָּאָדָה *Hudada*, with the vowel-letter חוּדָאָדָה (Salomo, apud Conforte, f. 44, l. 1, beginning of the seventeenth cent., comp. below חוּדִידָה); Josef חַדָּאָרָה, mentioned by D. Kaufmann (*Revue des Etudes Juives*, XXXI, p. 232), is perhaps a printer's error?

195. חַדָּב (אֶל) or חַדָּב (אֶל), corrupted חַדָּב; ibn al-*'Hadib* or al-*A'hdab* (hunchback) became a family name, renowned by the astronomer Isak (*Catal. of the Hebr. MSS. of Munich*, ed. ii, p. 256). Chajjim אֶלְחָדִיב (*sic*) composed an index of scripture passages exposed in homiletical works, with the title מְקוֹר חַיִּים; author and work are only mentioned by Sambari (ed. Neubauer, *Mediaeval J. Chron.*, I, p. 140). Esra אֶלְחָדָב (!) b. Salomo occurs in לֵב אֶהָרֵן, printed in 1609 (Wolf, III, p. 871, n. 1771 b; in the index he is combined with Esra b. Salomo Gatigno, who lived A. 1359-72, *Die hebr. Übersetz.*, p. 436).—Al-A'hdab is the name of the author of the book *al-Kamil* on Arithmetic; Ahlwardt (*Catal. of the Arabic MSS. in the Royal Library of Berlin*, V, 352, n. 30, without mentioning his source) gives "*ibn al-A'hdab, obiit 1012 H. (1603)!*" Al-A'hdab is mentioned by ibn Khaldun (quoted by Woepeke, *Recherches sur quelques ouvrages de Léonard de Pise*, Rome, 1856, p. 6, who quotes also *H. Kh.*, V, 27), where no source and no date is given.

195<sup>b</sup>. חַדִּיד '*Hadid* (acute), Salomo b. Elieser, &c., writer of MS. Bodl., Neubauer 976; Menachem (Conforte, f. 40).

196. חַדִּידָה '*Hudeida* (חַדִּידָה in the List of subscr., with vowel-letter א); Abraham b. Jehuda is a witness in a MS. of Munich (the number 422 in my notice is erroneous), f. 429 b (fifteenth cent. ?); Salomo, ob. 1637 (אֶהָי יְהוֹשֻׁעַ, apud Wolf, III, p. 1040, n. 1975), Conforte, 48<sup>b</sup>, 49; Reuben, *ibid.* 44<sup>b</sup>; Hodeida (*Rev. des Ét. J.*, XV, 126). This name means "acuteness," or some similar conception.

197. חַזָּאָן *Hazzan* is the Hebrew חָזֵן (cantor, beadle) in an Arabic spelling, indeed identical in the pronunciation; abu Imran b. al-*'Hazzan* was a practical physician, in Yemen? (see *Catal. of the Berlin MSS.*, 2, p. 98, col. 1, l. antepenult., and *supra*, § 11, 5, p. 622).

198. חזיזי *Hazizijja*? (List of subscr.).

[חזמק is a chiffré of שבי; see under this name.]

199. חייאני (more correct חייאני with Dagesh in the *yod*) '*Hajjani*' (List of subscr.), derived from חיאן (Suj., p. 85).

200. חמר? Rabbi ח' ha Kohen, in Yemen, 1497 (*MS. Berlin*, n. 101, *Catal.*, p. 68).

201. חייז '*Hajjudj*', according to Moses ibn Esra (*Catal. Bodl.*, p. 1301, comp. *Zeitschr. d. D. M. Gesellsch.*, XXIX, 317, Derembourg, *Opuscula d' Aboulwalid*, p. x), as well the name of the celebrated grammarian, as the title of his work.

202. חייז, and with vowel-letter חייזן, '*Hajjun*' appears as a proper name; '*Hajjun* אַללבי' (Resp. of Ascher, 86<sup>15</sup>, Zunz, *Ges. Schr.*, II, 28); later it became a family name.

[חייז?, a family name, which I do not find before the sixteenth century, and in Poland (*Catal. Bodl.*, p. 1101); seems not to be Arabic. The recent pronunciation *Chajes*, apud Zedner, p. 173 *Chajas* (Zebi Hirsh, a renowned author, who introduced tacitly the criticism of Zunz and Rappoport in his writings), would even induce us to suppose that it is originally one of those German genitives of a mother's name (*Chajje*), which became family names, and are so frequent in Prague, as Edeles, Mirls (Mirles), Perls, Taubeles, Taubes, &c., so that the Hebrew spelling חייז was a learned or literary product?]

203. חכים '*Hakim*' (physician or sage); *al-'Hakim*<sup>1</sup> became, by omission of *ibn*, a family-name. We find Abraham 'Hakim, according to Schiller-Szinessi, in Turkey (seventeenth or eighteenth century, which is not certain); Abraham 'Hakim b. Elieser 'Hakim lived (1553) in Rome (Vogelstein und Rieger, II, 421, col. 2, l. 1); Isak al-H. b. Samuel in Constantinople, 1548-53 (*Catal. Bodl.*, 1087, also *Jüd. Typ.*, p. 45; Zedner, p. 326, wanted in *Catal. Bodl.*, p. 1423); Meschullam b. Isak al-'Hakim (according to a conjecture

<sup>1</sup> In Spain and Portugal (hence in Provence) it became *al-Faquin*; for instance, Mosse Alfaquin in Perpignan, 1377 (*Revue des Études Juiv.* XVI, 180).

of Senior Sachs, Pref. of ל"ן לבנון, p. 6) about the end of the fourteenth century; Samuel ha-Levi ibn 'Hakim (also חאקאן, 1547, *Catal. Bodl.*, p. 2041, apud Wolf, חבים); Samuel 'Hakim (circ. 1440, resp. חש"ב, I, 103).\*

203 b. חכמון 'Hakmun (? comp. Khalfun, Sa'adun, &c.), Ismael b. 'Hakmun, quoted by Mas'ud Rakka'h (Maimonides, *Kobez*, ed. Leipz., f. 56<sup>1</sup>, 59<sup>2</sup>; Benjacob, *Thesaurus*, p. 179, n. 365).

204. חלאוה 'Halawa (and חאלינאוה?), of which חלאי is perhaps a Romanized form? Bongoa (Jehuda) 'Halawa (Neubauer, *Catal. Bodl.*, n. 1984 A, n. 25); Moses 'Halawa, author of the fourteenth century (*Hebr. Bibliogr.*, XIV, 74, where, erroneously, Moses is said to be a pupil of Isak b. Scheschet, XIV, 82, XVI, 91, Cod. Mantua, 6 A, 1, *Catal. of Mortara*, p. 7); Moses b. Ahron (killed 1826, Landshuth, *Onomasticon*, p. 208).

204 b. חלאלה (אל) ? MS. Bodl., Neub. 1461, *Suleiman b. Zedaka*.

205. חלאף 'Hallâf (Cazés, p. 357).

206. חלבי (אל) al-'Halabi (of Aleppo, Suj., p. 86, Suppl., p. 75) is a patronymic, not of a special Jewish family.

207. חלימי 'Halimi (Zedner: *Chalimi*; Suj., p. 86, Suppl., p. 75; *H. Kh.*, VII, p. 1089).

חלפון, see כלפון.

208. חמו 'Hamu? family name (List of subscr.); Chijja b. Abraham ibn 'H., Venice, 1574 (*Rev. Ét. J.*, XXXIII, 83).

208 b. חמי? Jakob; *Hebr. Bibliogr.*, XVI, 59; = חאמי?\*

209. חמיד 'Hamid or 'Humeid (diminutive), 1347, see זכרון, n. 51, apud Zunz, *Zur Gesch.*, p. 412.

210. חמיץ? *Hami's*? I know only Josef, a physician in Italy (*Catal. Bodl.*, p. 1451); but although the form of the name is Arabic, and not Hebrew, it might be of European origin.

211. חנאטי (אל) al-'Hannâti (wheat-dealer, Freytag, Suj., p. 84), Schemtob, A. 1533 (*Conforte*, f. 34, 35; Wolf, I, n. 2154).

212.  $\overline{\text{חנדל}}$  and  $\overline{\text{חנדאלי}}$  (Zed., p. 824) 'Handali (from the Arabic *ḥandal*, little?); Esther, widow of Elia (1563, *Catal. Bodl.*, p. 2886, n. 8096); Isak (Deinard, *משא קרים*, p. 185); Jakob b. Natan (*Die hebr. Übersetz.*, p. 690); Jehuda, a physician (Conforte, f. 45, 52 b, comp. E. Carmoly, *Hist. des Méd.*, p. 188); Josef  $\overline{\text{חנדלי}}$ , according to the Index of Conforte, f. 47 b, but I cannot find this name there; Josua (Conforte, f. 47 b, 49 b, 54 b); Moses (*Die hebr. Übersetz.*, p. 586).

213.  $\overline{\text{חנן}}$  as a proper name is probably sometimes not 'Hanin, but the Arabic diminutive 'Honein or 'Hunein. This was the name of the Syriac Christian, the most celebrated translator of Greek works (ninth century), who, in the edition of the Hebrew translation of his Apophthegmata (מוסרי הפילוסופים), has become  $\overline{\text{ר' חנניה הנוצרי}}$  (in some MSS. correctly הנוצרי, the Christian). This proper name has nothing to do with the Hebrew family name  $\overline{\text{חן}}$  (Gracian). I have quoted some instances of this proper name in a short notice ("Chanin oder Honein?" *Hebr. Bibliogr.*, XIV, 81, and p. viii); we may join Saadia b. Saul bar 'H. (or ben 'H.) in Mustagnim, A. 1405, and Makluf b. 'H. (Resp. Isak b. Scheschet, n. 179, apud Zunz, *Lit.*, p. 578, "1410-30").\* About Mord. b. 'H., see *Revue des Études Juives*, I, p. 73, and my remark in the *Jahresberichte der Geschichtswiss.*, Jahrg. III, part I, p. 71, note 2.

214.  $\overline{\text{חסאן}}$  'Hassan or  $\overline{\text{חסן}}$  'Hasan, also al-'Hasan (the handsome). Hasan and Husein (see below,  $\overline{\text{חוסין}}$ ) were called the famous sons of the Khalif Ali; that circumstance produced a stereotyped combination of these names, as we have seen in § 7 (p. 608). 'Hasan, moreover, was considered as a fit translation of the Hebrew name *Jefet* (Yaphet, derived against the direct biblical etymology from  $\overline{\text{יפה}}$ ), perhaps first by the Karaïtes, a prominent teacher of whom, Jefet ha-Levi, lived in the tenth century, and whose full Arabic name is "abu Ali 'Hasan al-Lavi al-Ba'sri."

To avoid prolixity and repetitions, I must insert here a very important general remark. The old Karaïtes, who

composed their works in the Arabic language, introduced also the Arabic usage of expressing the names of persons and the titles of books. But after the Arabic period, when the older works were translated<sup>1</sup> and then copied by transcribers who were not well acquainted with that usage, some mistakes and incorrect transcriptions took place, which the later Karaïtes themselves were not able to discover or to emend. Besides that, the tendency of the Karaïtes to refute the reproach of their antagonists (as Abraham b. David, whose *Sefer ha-Kabbala* [1160] is avowedly a tendential pamphlet), that they wanted a continuous "chain of tradition" and a closed series of learned men—to refute, I say, that reproach with a show of teachers<sup>2</sup>—opened the door to *forgeries*, and welcomed every enlargement of their enumerations by new names, which offered new persons. We will not call it a kind of *Nemesis*, that the history of Karaïtic literature has become, in our time, a territory trodden principally by uncritical, unconscionable and ignorant authors and plagiarists—*nomina sunt odiosa*—the accumulated blunders of whom I shall abstain from enumerating and correcting, even if the errors originate in a misinterpretation of names.

Applying this general remark to the special case, we must be warned against an unwarranted conclusion: the Kunya with *abu* (treated in § 10) does not prove, without other testimonials, that the person who bears the by-name is the real *father* of a son who was called *sō-and-so*. Further, it scarcely occurs that a Jew or an Arab is called by *two* real proper names. Finally, I doubt whether one and the same man changed his by-name, composed with the name of his son and *abu*, for instance, by the death of that son<sup>3</sup>.

<sup>1</sup> Tobia b. Moses the Karaïte (about 1050) is the oldest Hebrew translator known by his name at all (*Die hebr. Übersetz.*, p. 1067).

<sup>2</sup> Mordechai b. Nisan, *Dod. Mordechai*, cap. 9 (f. 107, ed. Trigland, f. 11 b, ed. Wien), declares openly his apologetical tendency.

<sup>3</sup> Firkowitsch, in his notes to Gottlob's *Bikkoret*, &c. (p. 148, s. v. אבן סעיר, comp. p. 188, erroneously paged 198), is the first and last, indeed the *least*, authority for such a statement; comp. above, s. v. דאמס.—I find nothing

These considerations are neglected in the paragraphs which Fürst (in his work on the Karaïtes, II, p. 150 sqq.) has dedicated to what he pleases to call "the family Hassan" (p. 105 he joins the name Jefet), not without contradictions, which cannot surprise, in repetitions (partly superfluous) of mere suggestions and unfounded conclusions.

I shall note respecting the descendants of Jefet, first, what might be considered as *matter of fact*, warranted by existent documents; secondly, what has been suggested against all probability, and must be denied; but I shall not discuss all the suggestions which are possible, and ought to be decided only by unmistakable documents<sup>1</sup>.

Jefet had a son, whose Hebrew name was *Levi*; we are not sure about his Arabic name (Lawi?).

Jefet himself never was called *Sa'id*, and his son *Levi* could not call himself, or be named by others, *ben Sa'id* (as Pinsker, p. 119, assumes); nor is there any testimonial or probability that Levi was himself called *Sa'id*, which is the Arabic form of the Hebrew *Saadia*. It seems very strange that a leader of the old Karaïtes and a controversialist, like Jefet, should name one of his sons by the name of the arch-enemy of the whole sect, the Gaon Saadia! That objection would be even stronger if the existence of a grandfather of Jefet, named *abu Ali Saadia* ibn 'Hasan (Grätz, V, 28) were more than problematic! Pinsker (p. 111, Gottlober, pp. 148 and 197, where Firkowitsch identifies him with Chisdai without any proof) refers to a quotation in a *Mukaddama* attributed to Salmon; but this piece is certainly more recent, and that very quotation itself

on our special subject in the article of Goldziher, "Gesetzliche Bestimmungen über Kunja-Namen im Islam," just appearing in the *Zeitschr. d. D. M. G.*, LI, pp. 256-67.

<sup>1</sup> Besides the passage of Fürst quoted above, the substance of my discussion is treated by Pinsker (the source of Grätz and Fürst) and Gottlober-Firkowitsch in the articles on Jefet, Levi, &c. (Pinsker, p. 169 sq., comp. 119; Gottlober, pp. 145, 147, 181 sqq., 187 (erroneously 197), 197 (erroneously 207); I shall henceforth quote the *corrected* number, not the misprint.



ought to have raised his suspicions. Fürst (II, 43), we do not know if by inadvertence or by mistake, simply substitutes the name 'Hasan, instead of Saadia, and refers only to a passage in the admonition of Sahl (*Catal. Lugd.*, p. 403, Pinsker, p. 111, with variants, to which we shall soon return). But we have already observed that in the province of names we must not be led by mere abstract considerations, and admit the existence of Sa'id, son of Jefet, although we know of no quotation of a certain *title* of a work of his (the quotations of a Commentary to the Pentateuch, apud Fürst, II, 143, notes, p. 54, do not mention a *work* at all!)<sup>1</sup>. Sa'id would be the elder brother of Levi, who quotes (Pinsker, App., p. 64) אָהִי וְרֵאשׁ עָלֵי סַעִיר, which quotation is certainly erroneous; but since Pinsker (p. 169, comp. p. 182) reports it without objection whatever, Gottlober (p. 197) repeats it<sup>2</sup>; Fürst (II, notes, p. 199) puts the name *Ali* in brackets without remark, and knows that Sa'id died about 1030. I do not know why P. F. Frankl, in his valuable and critical article on the Karaïtes (Ersch und Gruber, *Realencyklopaedie*, § II, vol. XXXIII, p. 15, col. 2, and p. 16, col. 1), pronounces the name *Sueid* (which is the diminutive of Sa'id), an unusual form, which does not occur in the index of *Haji Khalifa*, where we find (p. 1206, n. 7711-16) six authors named 'Hasan, with the by-name abu Sa'id, which, however, is no argument of a special relation of these two names, since we find there (n. 7731-40)

<sup>1</sup> Prof. D. Kaufmann quotes it (*Monatsschrift*, 1886, p. 35) as a parallel to "Said Ali," whom a Karaïte makes the author of אֶלֶף אֶלֶף; it is, indeed, not impossible that the suggestion came from an inexact "reminiscence." The inversion of the two names would, indeed, make a difference in the correction of the blunder.—Levi is called *abu Sa'id* by Ali b. Suleiman (Pinsker, App., p. 176). Firkowitsch (apud Gottlober, 148) asserts that the word *ben* is erroneous, and "abu Said" is no other than Jefet.

<sup>2</sup> That Sa'id completed the book of precepts of Levi (Grätz, V, 416) is only asserted by Firkowitsch (apud Pinsker, App., p. 182), who knows nothing of that in his unedited Catalogue, n. 613; comp. *Die hebr. Übersetz.*, p. 945, n. 254.—Saadia b. Abraham is called בִּי in a later source (*Catal. Lugd.*, p. 86, Gottlober, p. 197); see, however, *Hebr. Bibliogr.*, XX, 94.

ten abu Saïd Muhammed. As to a supposed son of this Sa'id, called *Jefet ben Sa'id* (whom Simcha Is. Luzki identifies with the physician, and who is supposed to have lived at different times)<sup>1</sup>, my doubts about his existence at all have not been removed<sup>2</sup>.

Another son of Jefet, called ALI, will be discussed below under the name רחון.

After this *razzia* on Karaïtic ground, the victims of which are mere phantoms, we return to hunting after the name 'Hasan in other territories. An astronomer 'Hasan, of the tenth century, in Spain (*Biblioth. Mathem.*, 1895, p. 50), is identified by Geiger with *Jekutiel* ibn 'Hasan (killed 1039), deplored and praised in an elegy of Salomo ibn Gabirol<sup>3</sup>. A pajtan (poet) 'Hasan is mentioned by Zunz (*Lit.*, p. 490), whereas "Salomo ibn 'Hasan" (*ibid.*) is, according to the *Nachtrag*, p. 41, an erroneous superscription; the real author is Salomo ibn Gabirol.—'Hasan is the name of יאשיה, brother of David ben Sakkai (Harkavy, *Sikk.*, V, 1, p. 224), at the same period of a defendant 'Hasan בר בריכאן (Harkavy, in *Monatsschrift*, 1882, pp. 168-9).

*Abu 'l-'Hasan* is a by-name, closely connected with the proper name *Ali*, without regard to real sons (see *supra*, § 12, p. 627, note 1); that proper name not being frequent among the Jews, and uncertain through the identity of its letters with the Hebrew *Eli* (see below, under עלִי), I shall give here some instances of other names connected with abul-'Hasan, without regard to the time,

<sup>1</sup> Fürst, II, 136, gives 1170. Saïd died about 1100, p. 150; 1060, p. 211; the physician Jefet lived in Jerusalem, 1120-30. An old proverb says, "A liar wants a good memory:" it may be applied to inventors in history. In Winter and Wünsche (*Die jüd. Lit.*, II, 88) the date is 1160-1200. Harkavy (*ha-Zefira*, II, 96) assigns to Jefet a "later time."

<sup>2</sup> *Hebr. Bibliogr.*, VII, 11, 26, XXI, 84; *Polem. und Apolog. Lit.*, p. 347.

<sup>3</sup> Geiger, *Salomo b. Gabirol*, p. 118. About the discussed age of Jekutiel, the late Dr. Egers pointed (privately) to the passage (apud Dukes, *Schire Schelomo*, p. 33) יקר וקניה על שיבת יקר; comp. Zunz, *Lit.*, 567 (*Ges. Schr.*, II, 28).—"Hassan," the astronomer (apud Zacut and Israeli), Zunz, *Ges. Schr.*, II, 22, l. 3.

which indeed is not always known or certain. I shall not repeat the by-name abu 'l-'Hasan.

Abu 'l-Barakat, see ברכתא.

Ibn al-Dajjan, contemporary of Jehuda ha-Levi (supra, § 12, n. 12, p. 628, and see דיין).

David (I have neglected to note the source).

(Esra) ben Elasar (*Die hebr. Übersetz.*, p. 878, n. 175, against Geiger's identification with Jakob).\*

(Ibn) abi 'l-'Hasan Jefet al-Barkamani, a Karaïte (*Catal. of the MSS. in Berlin*, II, p. 102).

Jehuda ibn Esra, brother of Moses—Josef ibn ברתא.\*

Al-Lavi = Jehude ha-Levi (*Catal. Bodl.*, p. 1801).

Meir ibn Kamnial or Kambil (*Catal. Bodl.*, p. 1807).

(Doubtful) *Ibn* abi 'l-'Hasan Meir b. Salomo and the Wezir abu 'l-'Hasan Samuel b. M. . . ? (Neubauer, *Catal.*, n. 340 b, composed by Salomo b. Isak ibn Israel. I had read the name Elia b. Israel, see Geiger, *Jüd. Zeitschr.*, I, 242).

Moses ibn חקנה, called אלחנא (Zunz, *Lit.*, p. 215).

Muhadsdsab al-Sakandari, a Karaïte (*Catal. of the MSS. in Berlin, Abth.* 2, p. 96).

(אליא, apud Harkavy, *Meassef Nidd.*, p. 181, l. 13, comp. abu Ali אלחנא, *ibid.*, p. 183, l. 1 (1155, in Egypt), might be the Hebrew word which designates a kind of secretary or notary.

Salomo (Zunz, *Ges. Schr.*, II, 28).

Samuel b. מוריל, or Samuel ben Samuel; Geiger (*Divan*, &c., p. 44) did not recognize in the name מוריל a European (perhaps Provençal) form of Samuel (see *Catal. Bodl.*, p. 2475, *Hebr. Bibliogr.*, XVIII, 66, XX, 76, n. 25; Astruc *Maurel* = b. Samuel, *Revue des Études Juives*, XVI, 74; Morel d'Amboise (1308), *ib.* XVII, 209, 227; comp. מוריאל, *Hebr. Bibliogr.*, XIV, 96).

? 215. חסן occurs as a proper name, as far as I have noticed, only in a few instances, and I am not sure about its Arabic origin and its pronunciation. 'Hason(?) ben *Maschiach* (of Hebrew origin, and here translation of the Arabic *Mis'i'h*, Messiah and Jesus?) is the name of an old Karaïtic author

(*Hebr. Bibliogr.*, IV, 43, comp. V, 50, n. 3; *Die hebr. Übersetz.*, p. 462, against Fürst's confident assertion, that ח' is a "vulgar pronunciation" of 'Hasan); ח', son of הניר, A. 1155, in Egypt (Harkavy, *Meassef Nidd.*, p. 181). It is not a simple thing to decide who is Ali ben ח', quoted by Sahl (*Catal. Lugd.*, p. 403), although Pinsker (p. 111) does not hesitate to identify him with Ali b. al-Hasan, the grandfather of Levi, or father of Jefet (and so Fürst, II, 47, Gottlober, p. 197).

The later family-name חסון (*Chason? Chasun*, Zedner; *Chasson* (!), Fürst, *Bibl. Jud.*, I, 171) is likewise of uncertain origin. It occurs already in the sixteenth century; Natan b. Rafael, 1565 (Vogelstein u. Rieger, *Gesch. d. Juden in Rom*, II, 424).

216. חסין, which everybody, not excepting myself, transcribed *Chasin*, is very probably 'Husein (or *Hosein*), the diminutive of Hasan, but so different in practice that the sons of Ali were distinguished by these two names. I supposed that "abu Ali חוסין," quoted by Sahl (*Catal. Lugd.*, p. 403), is to be pronounced 'Husein, but the MS. quoted by Pinsker (App., p. 27) reads simply 'Hasan.—Abu Suleiman David ben חסין (§ 11, 6, p. 624), author of a curious Karaïtic ritual work (*Siddur*), is quoted in that part of ס' המצוות of Levi b. Jefet, which is also attributed to Jefet (Pinsker, p. 170, forgot the identity of the quotation, comp. Gottlober, p. 147, my *Jewish Lit.*, pp. 117, 168). In the description of a fragment in the inedited Catalogue of Firkowitsch, n. 762, we are told that David speaks of the dimensions of God's members, which is a new interesting fact in the history of the puzzling שיעור קומה.

I am not sure whether חסין has become lately a *family-name*. David b. Ahron ח', a pupil of Chajjim Abulafia, composed a hymn, printed in M. Reischer's שערי ירושלים, but omitted in ed. Lemberg, 1875, and therefore not mentioned in *Hebr. Bibliogr.*, XXI, 7.

217. חסינה 'Huseina, the feminine form of חסין (Zunz, *Ges. Schr.*, II, 68).

218. חפאט 'Haffats (a man of tenacious memory, comp. "Hafiz"), abu Man'sur al-Karuni Suleiman ben al-'Haffats, probably a Karaïte (about the end of the fourteenth century?), author of a remarkable medical work (*MS. Berlin*, Abth. 2, n. 246).

219. אלחרזי al-'Harizi, commonly "Alcharizi," also "Charisi," a family-name generally known by the celebrated poet and translator Jehuda (about 1200). The form is certainly Arabic (*Catal. Bodl.*, p. 1307), although Sujuti (p. 78; Suppl., p. 70) gives only a derivation from 'Hariz in Yemen, besides الريشي and الريجي, which are not identical. The Jewish name existed already in the twelfth century. Abraham, or abu Is'hak אלחרזי בן of Toledo, is mentioned by Moses ibn Esra (my *Polem. Lit.*, p. 284; *Hebr. Bibliogr.*, XIII, 112; *Catal. of the Hebr. MSS. Berlin*, p. 126, n. 132).—David, the possessor of an astrologic MS. in the collection of the late Dr. A. Jellinek (see the quotations in *Die hebr. Übersetz.*, p. 605), had a son named Abraham.—Suleiman ibn Ja'hja [= Salomo b. Jehuda?] אלחרזי seems to have possessed (יהי סימן טוב על מריה) MS. Shapira, 108, containing the מדרש החפץ on Genesis and Exodus finished by Sacharja, the physician, Thursday, 13 Tischri, 1844 (1522, not 1523 as in Shapira's own Catalogue, now *MS. Berlin*, 1342, fol. f. 73).

220. חריר Harir? Josef (in Yemen?), *MS. Berlin* 395, 8vo, f. 130 b.

221. חרירי 'Hariri, a patronymic, renowned by the Arabic author of the Makamât, translated by Charisi, and corrupted in the later editions of אגרת בעלי חיים in the preface.—David b. Schalom 'Hariri is mentioned in Wolf, III, p. 1015, n. 1936 c, as possessor of a book, Neub. n. 427.

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(To be continued.)